The Western Luminary.

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From the Missionary Herald for Jan

BEYROOT.

Messrs. Goodell and Bird mention ten persons, who have given hopeful evidence of piety in consequence of the instructions of themselves and their brethren; viz. 4. of the Armenian church, 2 of the Maronite Roman Catholic Church, 2 of the Greek Catholic Church, and 2 of the Latin church. Several others have been mentioned, as being in a state of mind more or less promising.—The excitement on the subject of religion in Beyroot and its vicinity, has for many months, been great.—More than 100 copies of the sacred books were distributed gratuitously in the year previous to July. 1826, and 379 were sold. The reading of the Scriptures with the people in ancient and modern Armenian, ancient and modern Greek, Turkish Armenian, Arabic, and Italian, is pursued almost daily. Translations have been made into Arabic and Armenian, and a press and types have been procured to print them at Malta. An average attendance of about 300 children (of whom 30 were girls.) was secured to the schools during the first half of 1826: in subsequent months the number was considerably diminished by persecution. The termination of Mr. King's engagement in Syria, in the autumn of 1825, was mentioned in the last survey. On his way to this country, he spent some time at Smyrna, visited Constantinople, Algiers, Minorca, Spain, France and England. He arrived at New York in September last.

SMYRNA.

Rev. Elnathan Gridley, and Rev. Josiah Brewer, *Missionaries.*

It was remarked in the last survey, that these missionaries were on their way to Syria. For reasons, stated in the last volume, their destination was changed, and they proceeded to Smyrna. Mr. Gridley bestows special attention to the Greeks. Mr. Brewer, being supported by the Female Society of Boston and Vicinity for promoting Christianity among the Jews, directs his principal inquiries and labors to the Jews. He has spent some months in Constantinople, for the sake of better helps in his preparatory studies.

MALTA.

Rev. Daniel Temple, and Rev Eli Smith, *Missionaries;* Homan Hallock, *Printer.*

Mr Smith went to Egypt, about a year ago, with a view to the Arabic language. He thence proceeded to Syria, where he was at the latest dates. Mr. S. is expected to take charge of the Arabic Press. Mr. Hallock's engagement as printer, are for a limited time, and on a fixed stipend. Mrs. Temple died on the 15th January of last year.—Since her death, Mr. Temple has been bereaved, also of two of his children. No particular account of the operations of the press at Malta for some time past, has been received. Previous to 1826, there had been printed about 2.000,000 of pages in Modern Greek, and somewhat more than 450.000 pages in Italian. The station was commenced in 1821.

A considerable difficulty is experienced in presenting religious tracts to those who need them, and would most probably be benefitted by them Italy and Spain are carefully guarded against the intrusion of religious books. In other places around the Mediterranean suitable agents are needed to travel, to become acquainted with the best means of access to the people, and to distribute the Scriptures and tracts. For the want of such agents, publications had been for some time accumulating in the depositories at Malta. It seemed desirable, therefore, that special efforts should be made for the purpose of enlarging the sphere of missionary influence and agencies.

Messrs Gridley and Brewer have found a great demand for religious works in Asia Minor.

HEATHEN ISLANDERS.

Mr. Stewart, in his private Journal, which has just been issued from the Press at New York, thus describes the first appearance of the natives on his arrival at the Sandwich Islands, in 1822.

"A first sight of these wretched creatures was almost overwhelming. Their naked figures and wild expression of countenance—their black hair, streaming in the wind, as they hurried the canoe over the water with all the eager action and muscular power of savages—their rapid and unintelligible acclamations, and whole exhibition of uncivilized character, gave to them the appearance of being half-man and half-beast, and irresistibly pressed the thought, the query—"*Can they be men—Can they be women! do they not form a link in creation, connecting man with the brute!*" This indeed, seemed to be the general impression; and, the officer heading the boat sent to the shore, on his return, exclaimed, as he ascended the deck, "well, if I never before saw *brutes in the shape of men*, I have seen them this morning:" and addressing himself to some of our company, added, "you can never live among *such a people as this*—we shall be obliged to take you back with us!"

This impression was removed by a conversation with these natives. They are artless, sprightly, and intelligent.

From the Connecticut Mirror.

BENEFIT OF A NEWSPAPER.

Nearly 40 years ago, when I was a very small boy, my father took a newspaper published at New London, and which was the only one I had an opportunity to see; and I now well remember with what anxiety and impatience I then waited for the arrival of the post. I read the paper again and again, and I can at this day repeat even many of the advertisements of merchants and others which it contained. I am convinced, that this, among other things, had a powerful influence in producing in my mind a taste for reading.

Let the experiment be made in our common schools. The result must be successful.

But why not bring the subject nearer home, and introduce newspapers more extensively into our families? Give each boy, who can read, a newspaper. Let it come directed to him by name. Make it his own property. In this way, you place before him other motives for reading than those already mentioned. He will make himself acquainted with the value of his paper. He will be asbamed to be ignorant of its contents.

I had determined to make the experiment in my own family. But then the expense; how is that to be met, in my narrow circumstances?—When any new expense is to be incurred, new sources of revenue must be found, or retrenchment made in other expenditures.

My wife, who by the way is a tolerable financier, and an excellent economist, and who is our standing committee of ways and means, was requested to consider the subject and report.

About this time Dr. Beecher's sermons on intemperance appeared, and the Rev. Mr. Hewett preached several others on the same subject. These afforded the committee a hint on the subject of meeting the expense by way of retrenchment!—and accordingly she reported among other things, "that, although we were strictly temperate in the use of wines and ardent spirits in the family, yet by restricting the use of them in a small degree, and omitting to place them before our friends as a sort of welcome, we should injure no one.—We might save, in the course of the year, enough to pay the expenses of two papers for our boys, and at the same time, set a good example to others."

The report was accepted *nem con,* and a resolve passed to procure the papers.

I have accordingly enclosed two dollars, for which you will please send the Mirror for one year, directed to Master ———, and you will oblige your friend and servant,

A. E.

"When I see an afflicted and an unhappy man, I say to myself, there is perhaps a man whom the world would envy, if they knew the value of his sorrows, which are possibly intended only to soften his heart, and to turn his affections towards their proper centre. But when I see or hear of a crowd of voluptuaries, who have no ears but for music, no eyes but for splendour, and no tongues but for impertinence and folly, I say, or at least I see occasion to say—this is madness—this persisted in must have a tragical conclusion—it will condemn you, not only as Christians, unworthy of the name, but as intelligent creatures.—You know, by the light of nature, if you have not quenched it, that there is a God, and that a life like yours cannot be according to his will."

Cooper's Letters.

DYING HOURS OF REV. DR. HENRY,

Late of Charleston, S. C.

On the morning of the 1st of Oct. 1827, he was as well as usual—in the afternoon he was under the arrest of death. He had just finished correcting a work which he had written for the press, when a sudden chilliness gave the first indication of the approach of that malignant disease, which in less than four days, terminated his life. In the evening, already very ill, he said to a friend, "I know not what the Lord intends, but if my work is done, I shall be glad to go home;" and then repeated the following lines:

Sweet to rejoice in lively hope,
That when my change shall come,
Angels shall hover round my bed,
And waft my spirit home.

During the two next days, the symptoms of his disease, fluctuating as they advanced, filled his friends with alternate fear and hope for his life. When informed, at length, that his physicians thought his case very critical, he observed, "I think it very possible—I feel that I cannot remain long in this situation." "It is more than possible," it was said—"it is extremely probable that you have not long to live—how do you feel in prospect of so great a change?" "I feel a sweet, composed, delightful calm—I am willing to trust all in the hands of my Redeemer. He is now very gracious to me." "Have you a desire to depart and be with Jesus?" "I cannot say," he answered, "that I have any particular desire one way or the other. I am willing to leave myself and all in the hands of God." "And can you leave me," said Mrs H, "and the dear little children, and the church, in his hands?" "Yes—I know he can provide for you all, and I can rely on his promises and his grace. I can leave you all—my work is done." "Do you wish to leave any directions," asked a friend, "respecting your temporal concerns, or any message for your father?" "I wish you to understand," he replied, "that I have no anxiety, not the least in the prospect of death;"—and then having expressed his will, as to the disposal of his affairs, requested that he might be left alone with his wife.—He afterwards called for his children, spoke to them affectionately, and gave them his last embrace. "I shall soon know," he then observed, "more of eternity than I now do. Eternity! there is my exalted, glorious home. Oh how vain, how trifling, how little does every thing appear in the light of a nearing eternity."—After prayer, offered up at his request, he said to Mrs H.—"My dear wife, you will now have to go alone;" and added, addressing himself to Dr. Palmer, "We have thus far passed sweetly through life together." "Our work," said he, taking the hand of a member of his church, "will soon be done—we shall soon be in eternity—Oh! be ready for it."—He was asked, "Are you ready to go?" "I am rejoicing," he replied, "in a merciful Redeemer. If he calls me away I am safe." "You have chosen," it was said, "the good part." "Oh, I have won it," he replied; "I have not the shadow of a doubt, or a fear, upon my mind. I have not a wish, desire, hope, or thought, on earth; they are all above; nothing can turn my thoughts." "Have you no anxiety," said Dr. Palmer, "in leaving your worldly friends?" "I have had, but have none now. I can leave them in the Saviour's hands.—But for this, I should be most miserable." The church he feared, would go wrong; but being reminded that Christ was her King—"Yes," he said, "there is safety there." To Dr. Palmer he remarked, "I am unwilling to say that any denomination is altogether right." Some time after he exclaimed, "Come, Lord Jesus, come quickly, come now, come immediately, this moment, just as suits thy holy will." Observing the grief of his wife, he said, "Is that right, my dear, is that right? we shall soon meet in heaven." "I hope so," she replied. "Hope so," he answered, "we must, we shall—how could it be otherwise." He afterwards remarked, "God has been very merciful in sparing me so long, and making me an instrument of good." He said to a friend, "we have often conversed together about heaven. I shall know and love you there." He offered up early in the evening a short but comprehensive and fervent prayer, which he concluded by saying very emphatically, "for the Redeemer's sake—for the Redeemer's—Amen." Dr. P. said to him several hours after, "My dear brother, do you know me?" He replied, with great earnestness, "yes, my dear friend, Dr Palmer." "Are your prospects still bright?" "The same; no change, no change." "Has death lost its sting?" "There is a kind of mild, meek, sweet departing, going down, of the soul." Shortly after he exclaimed, "Oh glorious expectation—glorious expectation," and then repeated the lines—

Angels will hover round my bed,
And waft my spirit home.

Having given some directions concerning a work of his then in press, he said, "I have done, I have done." Dr. Palmer asked him, "Do you find that gloom in death which some apprehend?" He replied with difficulty, on account of the shortness of his breathing, "a sweet falling of the soul in Jesus—Oh! what mercy! what mercy!—I don't understand it." It was not long before the close of this scene of triumphant grace, that a friend said to him, doubting whether he was still conscious to earthly sounds—"You will soon be presented spotless, through the blood of the Lamb."—"Oh!" said he, "you interrupted me; I had a beautiful train of thought then." In a little while that thinking mind, which thus asserted its indestructibleness, by continuing its functions active and vigorous in the very juncture of separation from the body, went rejoicing from this stage of fearful trial, to commingle with pure spirits before the throne of God.

He died Oct. 4th, 1827, at four o'clock in the morning, in the thirty eighth year of his age, and the eleventh of his ministry.—*Phila. Chr. Advocate.*

From the New-York Observer.

RETROSPECTIVE SURVEY.

[CONTINUED]

The more we contemplate the system of Sabbath School instruction, the more we are astonished and delighted with its success. It addresses the human mind before the strong propensities of a corrupt nature have gained their force: on a day, in which God is especially near to bless: and in a manner the most attractive, tender and impressive. It is now not merely the children of pious parents who are religiously educated: but also, in a multitude of instances, those of the worldly-minded, the intemperate, the profane, and the hardened. Thus a generation is arising, such as the world never saw; and as the system shall extend to more and yet more of our population, its influence will be felt and seen, like a fertilizing shower upon the parched earth in summer. At the head of these operations is the American Sunday School Union at Philadelphia; which, during the short period of its existence, (less than four years,) has put into circulation more than FIVE MILLION religious publications, and in the month of June last, numbered 362 Auxiliaries, 2.415 schools, 22,291 teachers, and 159.246 scholars. Within the previous year, 723 teachers, and 758 scholars had embraced the hope of eternal life. In the last Sund School Magazine, the present number of scholars is estimated at more than 175,000. If to those be added the Methodist and other schools not in connexion with this union, it will swell the number in the United States to (we presume) 250 000 or 300,000. When it is considered that these children will ere long be men & women, and many of them influential, intelligent and wealthy citizens, —who that has a particle of love to souls, will not bless God that he has put into the hearts of his people to institute such a train of measures for the advancement of his cause. How many "hidden gems," found perhaps in the walks of poverty, will thus be developed, and prepared to shine as lights in the world, and as stars forever and ever!

On leaving these schools, such of the boys as give evidence of piety and talents, may find another Institution ready to receive them, and aid them forward in preparing for the Gospel ministry. The American Education Society is fast becoming, in regard to several denominations of Christians, what its name imports. Within the past year, the Presbyterian Education Society, which has Executive Committees in New York, New Jersey and Pennsylvania, has made itself a Branch of the National Institution; and there are other Branches in most of the New-England States. The number of young men to whom it had afforded assistance previous to the month of June last, was FIVE HUNDRED AND SIXTY-SIX: and the number who had received aid within the year, *one hundred and fifty six*. More than 60 scholarships have been founded, of $1000 each, the interest of which, it is calculated, with strict economy and some personal effort, will support a young man from year to year. These operations only appear small, when contrasted with the immensity of the field to be occupied. In this view they dwindle into insignificance; and the beholder still exclaims with astonishment, "The harvest truly is plenteous, and the laborers are few."

In no year within our remembrances, or we presume within the remembrance of any of our readers, has so much been done to check the progress of Intemperance, as in 1827. The virtuous in New England have arisen as one man to resist the desolating plague. They have contended against it, first by their example and personal influence; then through the medium of the pulpit and the press; then by Societies and Associations; till at length the current of public opinion is decidedly changed. In some instances, churches have unanimously resolved to abstain from ardent spirits, except as a medicine; in others, grocers have banished the apparatus of tippling from their shops: and extensively, in the more virtuous circles, it is beginning to be considered *impolite* to serve them with the aliment of intemperance. On this subject we have something pleasing to say for New York. We allude not so much to the vote of a church to abstain from ardent spirits, except for medicinal purposes; or to the strong expression which was given at one of our places of worship, after a dis-

course on intemperance, by the rising up of the whole congregation in assent to the same resolution; but to a reformation which we understand has been introduced into our most fashionable parties, by which all intoxicating liquors are excluded. This, we say, is a pleasing and propitious omen: for over many fashion exercises as supreme a dominion as appetite; and if fashion must reign, we may well rejoice that its empire should be virtuous.

Nor must we forget to mention the prosperity which has attended the cause of African colonization. Though begun in weakness, it has awakened the interest of the whole nation; and enrols among its active supporters, some of the most estimable men of which the country can boast. If the Legislatures of South Carolina and Georgia have passed resolutions against the object, other Legislatures have given it their warmest approbation, and some of them have appropriated funds for its support: there are now more than 100 ANTI SLAVERY SOCIETIES in the *Slave holding States*. The emigration to Africa, the past year, has been greater than in any preceding year; no less than 448 persons of color having within that period left our shores to join the Colony at Liberia These accessions will increase its population to 1000 or 1200 souls. A more prosperous community is scarcely to be found. Some of the settlers, who began with nothing, are now affluent During six months of the year 1826, the exports from the Colony amounted to $44 000 in value; and are doubtless still greater at present. All the children are favored with the privileges of school education; many are organized into Sabbath Schools: and all, of every age, under the labors of the Rev Lott Carey, who is patronized by the Baptist Missionary Society of this country, can hear the Gospel as regularly and faithfully dispensed, as before they left America When the German Missionaries shall have arrived, and those of the American Board, and those of the Episcopal Missionary Society, all making Liberia the centre of their operations, it will be indeed, in respect to religious privileges, a highly favored spot. The Colonial Agent, in a recent letter to Professor Blumhardt, of Basle, represents the native tribes in the vicinity to be in just that state which calls aloud for missionary efforts, and at the same time gives promise of abundant success

It does not consist with the proposed brevity of this article, to detail the operations of the smaller benevolent Societies of our country; although many of them have been rich in good works, and in their several spheres of labor have doubtless acquitted themselves as acceptably to God, in proportion to their means, as those which have been enumerated. The subjoined table, which, with a few slight variations, we prepared some time since, will indicate the extent of their operations, and their general prosperity.

	1825–6	1826–7
American Board of Missions,	$87 401 80	$92,380 53
American Bible Society,	51,349 94	64,764 13
American Sunday School Union,	12,499 68	about 42 000 00*
American Education Society,	12 003 09	37,874 00‖
American Tract Society,	10 158 78	30,413 01
American Home Missionary Society,	11,804 00	18,140 76
American Colonization Society,	10.936 04	15,963 87
American Baptist Board,	7.108 14‡	10 987 31
American Tract Society, Boston,	6 355 66	4.663 41†
Presbyterian Education Society,	about 8 000 00	about 8.000 00
Methodist Missionary Society,	4 905 52	6 812 29
Connecticut Missionary Society,	4.969 00	6 215 65
Reformed Dutch Missionary Society,	2,577 93	3,528 24
Western Domestic Missionary Soc. [formed June 7 1826]		2 577 93
American Jews Society,	8.505 00	1 266 40
Total	$218 635 87	$345,872 83

Showing an increase within one year, —a year which does not include the late extraordinary efforts in favor of the Bible, and foreign and domestic missions,—of $126,941 40.

* Of which 14.000 dolls. for Society's House.

‖ Of which 23 446 87 to permanent fund for scholarships.

‡ By estimate. Not perfectly accurate.

† Besides 5.640 dolls. 99 cts. paid over to the Parent Society.

(*To be continued.*)

INTERESTING LETTER FROM SCOTLAND.

EDINBURGH COLLEGE, 4*th Aug.* 1827.

The Edinburgh Association of Theological Students to the Princeton Society of Inquiry on Missions.

EXTRACTS.

The number of ministers in the Established Church to which we belong has of late been considerably increased, by the erection, under the auspices of the British Parliament, of new churches in some of the largest and most destitute parishes in the Highlands. The deplorable condition of the poor inhabitants of our large towns has at length awakened the attention of many of the Christian Philanthropists of our country: and a Society has been organized in Glasgow for promoting the spiritual interests of the ignorant in that city. It employs eight agents, some of whom are regular preachers of the Gospel, in addressing the inhabitants on the concerns of their souls, in promoting the distribution of Bibles and Tracts, and inquiring into the state of knowledge An institution of a somewhat similar nature is about to be formed in Aberdeen; and several private Christians in Edinburgh employ six agents in advancing the objects which at present appear to be most neglected.

The cause of education continues to flourish in Scotland; and schools continue to increase in many districts of the country. Since we last addressed you, forty new schools have been erected in the Highlands. These are placed under the direction of the General Assembly; and are supported by congregational collections, and subscriptions, which are raised under its patronage. The committee, who have the more immediate management of them, have selected no fewer than eighty six other stations, to which they have agreed to appoint teachers as soon as the requisite accommodations can be provided for them.

Sabbath School instruction meets with efficient support in Scotland. In connexion with our Sabbath School Union there are at present one thousand five hundred and seventy-two schools, attended by seventy eight thousand three hundred and ninety-one children; and it is worthy of notice that there are many other schools in different parts of the country, between which and this Society no relations exist. Religious instruction is the only object of our Sunday Schools.

Missions in Foreign Lands.

The Missionary labors of Scotland in foreign lands proceed much in the same way as reported last year. The Scottish Missionary Society employs nine missionaries in preaching the Gospel to the heathen Two of these labor in Russian Tartary, four in Bombay, and three in the island of Jamaica. The missionaries in Bombay superintend about sixty boys' schools, and eleven girls' schools, in which the Scriptures are read and the principles of Christianity are taught. One of the missionaries in Jamaica has been instrumental in the conversion of a considerable number of slaves; the other two missionaries in this island have only lately entered on their labors. The Rev Robert Nesbit, late Secretary to a Society in the University of St Andrews, similar to our association, has left Britain with the view of strengthening the mission in Bombay; and our own Secretary expects to follow him to the missionary field at no distant period. The Glasgow Missionary Society has for some time past employed three missionaries in Caffreland, South Africa. These labor at two stations where churches have been built. They have been instrumental in the conversion of twenty individuals, who have been received into church fellowship — in the formation of several classes of candidates for baptism, and in the erection of three schools, which are attended by one hundred scholars. They will soon be joined by two new missionaries, and two mechanics who have lately left this country. The General Assembly is raising funds for the support of a mission in Hindostan. It is gratifying to think that this measure originated with those ministers of our church who have hitherto taken no active interest in the proceedings of Missionary Societies. Scotland still continues to give that support to the missionary institutions in England to which we alluded in our last letter.

The state of religion on the continent of Europe being exceedingly low, the Edinburgh Continental Society, the formation of which we intimated in our last letter, has manifested great interest in the condition of this most interesting part of the world. Supported by an auxiliary in Glasgow, and by the friends of religion in different parts of the country, it has, during its first year, employed five regularly ordained ministers, and two preachers of the Gospel—natives of France and Switzerland, who have endeavored by the preaching of the word, and the circulation of the Scriptures and Tracts, to extend the honor of the Redeemer's name. It has been so encouraged, by the success which has attended its operations, and the facilities for labor which it enjoys, that it has lately engaged six other young men of approved piety, who will enter on their work in the course of a few months —*Phil.*

When the Athenian Orator was asked—what is the first grace in oratory, he replied. Pronunciation; the second? Pronunciation; the third? still he replied Pronunciation. So, if I am asked, what is the first grace in religion? I reply, Humility; the second? Humility; the third? still, Humility; and self conceit is the first, and second, and third obstruction.—*Christian Father's Present.*

Throw a blazing fire brand into snow or rain, and its brightness and heat will be quickly extinguished; so let the liveliest Christian plunge himself into sinful company, and he will soon find the warmth of his zeal abated, and the tenderness of his conscience injured.—*Bolton.*

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
FEBRUARY 13, 1828.

EXTRACT OF A LETTER

From a young gentleman in Virginia, to his mother, in this vicinity.

"I am greatly rejoiced, as you may well suppose, to hear that you entertain the hope that you have "passed from death unto life." Then, my dear mother, if you are truly a child of God, you have found the pearl of great price,—that pearl which is worth more than ten thousand worlds; and which shall rob death of its sting in this life, and give you a joyful entrance into the mansions of endless bliss. I agree with you, in thinking it your duty to join the Church of Christ; and believe my short experience, when I tell you, that more depends upon the firmness of the stand you now take for the cause of Christ than you are aware. Oh take a high stand, if you want to find comfort in the religion of Jesus. Shrink not from following closely after the despised Nazarene. I would not wish to bias you in your preference for any church. As God has established a Church in the world;—and as he works by means;—and as Church ordinances (baptism and the Lord's Supper) are a means of grace, from which much spiritual comfort is derived, if partaken of with proper views and feelings, it is undoubtedly the duty of all who have scriptural evidence of being Christians, to partake of these ordinances, by coming out from the world, and uniting themselves with God's people. All I could wish in this matter is, that you will examine the subject calmly, and decide for yourself, according to the word of God. For if you pretend to permit individual Christian friends to judge for you, they will of course (and conscientiously no doubt) think that Church best to which they are attached. You say you cannot be a Calvinist. At this I am not at all surprised; for a few months ago I could have told you the same thing in regard to myself. You might here ask me, how I satisfied my scruples. I answer, by searching into the subject for myself, and becoming acquainted with those doctrines which are purely Calvinistic; and not judging of them by those monstrous and absurd notions which so many waste their time in refuting, and which no person believes. This is the course I would recommend to you, if you ever wish to arrive at truth on this subject. Yet if you had told me why you cannot be a Calvinist, I should probably be better enabled to satisfy your mind. But I will proceed upon the supposition that your views are pretty much the same as mine were, and which I believe are the common views of the enemies of Calvanism. The views which I had of the doctrines were, that they represented the decrees of God as taking away our free agency, and leaving us without power to do right. That if we were not of the elect, we were born for the purpose of being damned, and that we could never escape hell, although we desired to be holy and to serve God. That the atonement of Christ was not sufficient for the whole world, and therefore salvation could not be freely and sincerely offered to all;" and many other things of the like kind. God forbid that I should hold such doctrines as these. They are not the doctrines of our Church. We do believe that all are born in sin;—that Christ has made a sufficient atonement for the whole world; and that salvation is freely and sincerely offered to all;—that all are free agents, to accept or refuse; but that the hearts of men are so wicked they will never come to the Saviour "except the Father draw them,"—and also that no one will be condemned for sins which he has not himself committed. As to the electing grace of God, of which the Bible speaks so much, I will ask you a few questions:—You hope you are converted: Who converted you? God. If God converted you, did he not know that he would do it before he did it? How could he have known that he would do it, unless he had determined to do it? I know you must shudder at the thought of robbing the Almighty of the glorious attribute of Omniscience. Yet if you were to ask me if I could reconcile all these things to human reason, I would tell you candidly, no. Why then believe them? Because they are the doctrines which are taught in the blessed word of God, the only lawful rule for our faith. And I thank my God, if he has enabled me, in any degree, to bow my weak reason submissively to those mysterious and deep truths, which are doubtless received for our admiration and delight when we shall arrive in glory. I think there is much sin committed in the world by many Christians, in relation to this matter. They first form their opinons on these subjects, by their own feeble and limited notions of right and wrong; and then twist and bend the Sacred Scriptures to suit their previously formed notions. Surely this is not taking the Bible as a "lamp to our feet, and a light to our path." Calvinism is no a system of men. It is but the most essential doctrines of the Bible, which were drawn together by Calvin, one of the most pious and learned men of any age. If we should go upon the plan of believing only what we could comprehend, we should doubt whether we were immortal;—for who can comprehend the union between soul and body? we shall even doubt the existence of God; and so of almost every thing else. Hence you may see the absurdity of such a notion. If the Bible is the word of God, it is all true, and just as it should be;—then what we cannot understand let us not pervert, but with the spirit of children, leave it with him. Believe me, my dear mother, when I tell you that this is a favourite manner in which the devil distresses God's people. You may reason upon the deep things of God until you become a raving maniac. This is the rock on which many precious souls have split. Oh keep to the simplicity which is in Christ Jesus, the Lamb that was slain for sinners. I would recommend to you, as books of practical piety, Doddridge's "Rise and Progress of Religion in the Soul;' and Baxter's "Saints Everlasting Rest."—But I pray you to keep the blessed word of God as the "man of your counsel."

THE DARK AGES RETURNING.

At a meeting of the Kehukee Baptist Association in Halifax County, on the 6th of October last, comprising 38 churches and 1851 members, the following resolution was passed with opposition:

"RESOLVED, That whereas a paper purporting to be a declaration of the Reformed Baptist Churches in North Carolina, dated 26th August, 1826, which was handed into our last Association and read, (containing several articles,) and the said Association referred the same to the churches composing this body, which were requested to give their sentiments severally on said articles to this Association; which being done by most of the churches at this time,—after an interchange of opinions by the members of this body, it was agreed that as to Missionary Societies, Tract Societies, Bible Societies, and Theological Seminaries, that we discoun enance them, and the practices heretofore resorted to for their support in begging money from the public to back them: and that if any person should come, or be among us, as agents of any of the above Societies, we discountenance them in the practice aforesaid: and, further, should they be under the character of ministers of the Gospel, that we will not invite them into our pulpits, knowing them to be such; believing these Societies, and institutions, to be inventions of men, and not warranted by the word of God."

To the Baptist denomination in general, we know that such sentiments must appear preposterous: for we see evidences continually, of their active and untiring zeal in promoting the objects here condemned. N. Y. Obs.

AMERICAN COLONIZATION SOCIETY.

The 11th annual meeting of this Society was held on Saturday evening, 19th Jan. in the Hall of the H. of Representatives at Washington—the Hon. HENRY CLAY, Sec'tary of State, in the chair. The assembly was "uncommonly numerous," and highly respectable. Delegates were present from Maine, New Hampshire, Vermont, Ohio, Pennsylvania, Delaware, Virginia, District of Columbia, Maryland and Kentucky. The Report was read by the Secretary, Rev. R R Gurley, and (in the language of the National Intelligencer,) detailed the progress of the Society within the last year, in improving and extending the settlement of Liberia, in the acquisition of new territory by purchase and negotiation, from the Native Chiefs; the rapid advance that had been made in the obliteration of prejudices formerly entertained against the Society by citizens of various portions of the country; an important increase of funds, raised from the munificent contributions of philanthropic individuals; and the increased and increasing desire among those for whose benefit the Society was organized, to embrace an opportunity of joining the colony.

Addresses were made by C C. Harper and J. H B. Latrobe, Esquires, of Maryland, J B. Harrison, Esq of Virginia, F. S. Key and G W. P. Custis, Esquires, of the District of Columbia. Among the resolutions adopted, was one requesting the Board of Managers to ascertain, in the course of the present year, if possible, the practicability of obtaining territory for Colonial establishments at Cape Palmas and the Island of Bulama on the South West Coast of Africa. N. Y. Obs.

National Legislature.

In the House, Jan 16 a resolution was passed directing the Secretary of War to furnish the House with a copy of the proceedings of a Court Martial held at or near Mobile, Dec 5, 1814, for the trial of certain Tennessee Militia men by Gen. Jackson.

In Senate, Jan 14, the Bill to Abolish Imprisonment for debt, PASSED, Ayes 25, Noes 16. It is since gone to the House, and should it there meet with a reception equally favorable, Mr Johnson will feel that his three or four years' patient labor is amply rewarded.—N. Y. Obs.

From the Connecticut Observer.

REVIVAL IN NORFOLK CONN.

The past year, like those of 1815 and 1821, has been signalized in this region by an extensive effusion of the Divine Spirit.

The revival has been remarkably still, gradual, peaceable, and pleasant—the most so I should say, that I have ever witnessed. The remark was frequently made for a number of months, that "we hardly have what would be understood by a *revival*, but should it continue long enough we shall think at last that we have *had* a revival."—Indeed it was at no time what is understood by a "powerful work." We desire, however, unfeignedly to acknowledge not only the omnipotence but the peculiar grace of God through the whole of this visitation of mercy. There have been added to our church by profession the past year, 92; a few

are now propounded; and we expect more will in due time come forward—nor do we despair of others being yet brought into the kingdom of God before the work may entirely cease

Nothing could be more inapplicable or groundless than many of the hard speeches which are uttered against revivals at this day, as it regards what has come to my knowledge in this and the other churches of our immediate connexion in this region.

RALPH EMERSON.

Norfolk, Jan. 10 1828.

REVIVALS IN LITCHFIELD COUNTY.—The past has been a year of great and perhaps unparalleled prosperity to the churches of this County. More than twenty five of them have enjoyed 'times of refreshing from the presence of the Lord.' One thousand, it is hoped, have become the disciples of Christ. Of these there are said to be 150 in Salisbury, 100 in Canaan, 80 in Goshen, 80 in Barkhamstead 100 in Norfolk 50 in New-Preston, 80 in New-Milford, 80 in Woodbury, and about 30 each in Sharon, Torringford, Plymouth, Washington and Roxbury. Nor has the work ceased. The smiles of heaven still attend the Conferences of the Churches, which have evidently been an important means of animating the prayers, hopes, and efforts of Christians; and of addressing the motives of religion with peculiar force to the minds of the worldly.

The neighbouring town of Canton in Hartford County has been similarly blessed. Two hundred are numbered as subjects of grace within the same period. *Chr. Spec.*

REVIVAL IN YORK PA.

Extract of a letter from a Minister of the Gospel, in York, Pa., to his friend in this city, dated January 14, 1828.

"An extensive revival of religion has taken place here in the German Reformed congregation under the pastoral care of the Rev. Mr. Reily It is still progressing. He holds meetings almost every evening in the week, which are crowded to excess by persons who appear anxious to seek the Lord while he may be found; about two hundred young persons have actually professed their determination to devote the remnant of their days to the service of the Lord. Perhaps about *three hundred* begin to be convinced of sin, and to feel a solemn concern for their future state. Although the work appears to be confined principally to the young, yet there are a number of aged persons whose hearts begin to melt under the precious influences of Divine grace. I hope this is but the beginning of a more glorious harvest, when great multitudes in this region will be gathered into the fold of Christ."—*Philadelphian.*

REVIVAL AT BRICELAND'S CROSS ROADS, PA.—We learn from a gentleman, who resides in the congregation of Briceland's Cross Roads, that a revival of religion commenced some time since in that place, and the work of the Lord is still making progress.—Meetings are numerously attended and very solemn. The Lord's supper was administered last Sabbath, and 52 persons admitted to the communion of the church, (of whom 9 were initiated by baptism) on a profession of their faith in the Lord Jesus Christ.

Some other churches, we are informed have been favoured with times of refreshing from the divine presence. We will gladly publish, for the encouragement of Christians, particular accounts of the revivals which have been recently experienced by churches under the care of the Synod of Pittsburgh, as soon as their pastors shall judge it expedient to make communication respecting them, which, in our view, ought not to be precipitate, nor yet unnecessarily delayed.—*Pitts. Spec. Jan* 31.

ACCOUNTS OF REVIVALS.—The Editors of the Recorder and Telegraph have adopted the following rules in respect to accounts of revivals, which are unquestionably good:

1. We expect that accounts of revivals originally communicated for our paper, will always have the sanction of responsible names.

2 Wherever circumstances admit, the sanction of the Pastor's name will be expected; or that of some other preacher personally acquainted with facts

3 Early accounts of the revivals in progress will be given with great caution, and in general terms.

4. As far as practicable, we intend to apply the same principles, when we select accounts of revivals from other publications.

INTEMPERANCE.

Whence is it that our prisons and penitentiaries—erected at a cost of many millions of dollars—are crowded with convicts, supported at an annual charge to the public of millions more? Whence is it that our poor houses and poor rates, private charities and benevolent associations, are unable to satisfy the daily increasing demands of clamorous pauperism? Let the officers and the records of all these institutions—let the dispensers of a nation's justice and of a nation's alms—answer the inquiry They will tell you that three fourths, nay frequently, that nine tenths of these criminals and paupers have been ruined by intemperance.

It has been computed from authentic data, and published to the world, that, during the last year, more than ten thousand of our citizens were cut off in the midst of their days, by this one fell scourge. That, at least, fifty thousand more were destroyed by diseases occasioned by intemperance. And that there are three hundred thousand drunkards now living, or rather dying, in our country.

It is moreover ascertained that, at least, fifty millions of gallons of distilled liquors, foreign and domestic are annually consumed by our people.—Suppose the average price to the consumer to be fifty cents per gallon, then the amount expended annually on this object will be twenty-five millions of dollars. And the pauperism occasioned thereby is estimated to cost some ten or fifteen millions more.

Taking the population of the United States at twelve millions, and that of Tennessee at six hundred thousand, then will Tennessee, at the same rate of consumption, expend 1,250,000 dollars a year for ardent spirits alone; and, in ten years, 12,500 000 dolls., without allowing for any increase whatever in numbers, and without reckoning the interest of the money thus annually expended. How far, permit me to ask in passing might such a sum go towards providing the ways and means of educating our children!—of creating a permanent school fund for the benefit of every family in the commonwealth!

That I may not be thought to have presented an exaggerated statement relative to Tennessee, I will add, that, it has been recently communicated to the public, from very high authority that the annual expenditure for intoxicating liquors in Massachusetts exceeds 1 300 000 dols. for a population of only 550,000. I am willing to believe that we are not quite so bad in this respect as our eastern brethren, and hence the estimate just given is much more favourable.

Drunkenness, however, it cannot be denied, is sapping the foundation of morals—is filling the country with miscreants and vagabonds, with beggars and felons—is imposing burdens on the rich and ruining the poor—is impairing public virtue and destroying domestic peace—is not only diminishing the enjoyments of this life, but jeoparding the hopes of a better—is already an evil more tremendous and threatening than war, or famine, or pestilence, or than all combined—and is continually increasing in a ratio which baffles calculation, and which, in a few years, may defy all control.

Is there not scope here for the most active and intrepid benevolence! Who will deliver his country from the deadly grasp of this many headed monster! Who will devise a remedy for this most fatal disease which is already preying upon the vitals of the republic!

Many remedies have been proposed—the merits of which I shall not stop to investigate. I pass all medical prescriptions. I say nothing of the expediency of legislative interference. Nor shall I expatiate on the benefits that might be expected from the extensive and general cultivation of the vine. I merely hint, at the principal remedy which *we* can immediately apply—and which each of us can apply—and which is strictly of the moral and preventive character. By our example, our counsel, our instructions, we may do much. We can ourselves abstain altogether from the use of ardent spirits—banish them from our tables, from our houses, from our farms, from our labourers, from every place over which we exercise control. This we *can* do. And this, every motive and consideration of patriotism, benevolence, and christian duty, should constrain us to do while we live. If all virtuous reflecting men, all honourable influential men, all college graduates, all reverend clergymen, would do this, the evil would be effectually checked, and it would rapidly diminish.—*Extracts from President Lindsley's Baccalaureate Address.*

TYRANNY OF FASHION.

I proceed to the consideration or exposure of another evil which, like intemperance, may aptly be denominated LEGION—for it is the cause or fountain of many evils. I mean the *tyranny of custom or fashion.* We have seen that intemperance occasions most of the crime, and poverty and wretchedness in our country; and that no small portion of this very intemperance is the natural result of the general and fashionable use of inebriating liquors,

But the despotism of fashion extends far and wide—pervades all departments of human thought and action—controls opinion—determines principles—regulates manners and conduct—and mounds the passions and affections at pleasure.

I need not advert to its resistless sway over the whole mass of human expenditure, beyond the bare necessaries of existence—over the dress, the equipage, the furniture, the table, the entertainments, the amusements, the education, the accomplishments, of the whole civilized world—for here its absolute dominion has never been questioned. And how dreadful the bondage is—how excruciating the tortures of the hapless victims—may be witnessed every day by any man who will open his eyes upon what is passing around him—upon the anxious struggle, the sacrifice of peace and comfort, made by the several classes of the people in order to reach or surpass those who are looked up to as *fashionable* and *honourable.* Very rich men may indulge their vanity & ostentation and caprice, without any pecuniary embarrassment or inconvenience. Not so with the host of inconsiderate imitators, of smaller fortunes, or of no fortune at all. A rich man, it is true, ought not, in regulating his personal or family expenses, merely to consult the extent of his own means He ought, in duty, to consider what his poorer neighbours can afford; because they will be sure to follow his example; and that, too, precisely in things the least useful, or entirely superfluous, or positively injurious to health and morals, as well as to property. For the fact is, however absurd, that, when any amusement, vice or pleasure becomes fashionable, then will thousands throw away their scanty and hard earned pittance, in order to participate in the indulgences, the follies and the extravagancies of the *great*, and to dissipate and *show off* among those whom they foolishly account their *betters.* "Pride (says Franklin) is a beggar quite as clamorous as want, but infinitely more insatiable." *Ib.*

A PRESBYTERY IN SOUTH AMERICA.—The Philadelphian states, that the Rev. Mr. Parvin has applied for his dismission from the Presbytery of Philadelphia, for the purpose of forming a Presbytery at Buenos Ayres, where he now resides.

SABBATH SCHOOL IN BALTIMORE.—There has lately been an addition of 150 boys and 90 girls to the Sabbath School of the Second Presbyterian Church in Baltimore under the charge of the Rev John Breckinridge. From 30 it has increased to 500 in 15 months. Such is the work of the Lord.

DIED,

At Vincennes, In on the 30th of December last, Rev. SAMUEL T. SCOTT, of that place.

FEMALE EDUCATION.

Extracts from "Thoughts upon Female Education," by Benjamin Rush, M. D. Addressed to the Visitors of the Young Ladies Academy, in Philadelphia. A. D. 1790.

(Concluded from page 232.)

"If the measures that have been recommended for inspiring our pupils with a sense of religious and moral obligations be adopted, the government of them will be easy and agreeable. I shall only remark under this head, that *strictness* of discipline will always render *severity* unnecessary, and that there will be the most instruction in that school, where there is the most order."

"It is agreeable to observe how differently modern writers, and the inspired author of the proverbs, describe a fine woman. The former confine their praises chiefly to personal charms, and ornamental accomplishments, while the latter celebrates only the virtues of a valuable mistress of a family, and a useful member of society. The one is perfectly acquainted with all the fashionable languages of Europe; the other, "opens her mouth with wisdom" and is perfectly acquainted with the use of "the needle, the distaff, and the loom."

"The business of the one, is pleasure; the pleasure of the other, is business. The one is admired abroad; the other is honoured and beloved at home.

"Her children rise up and call her blessed; her husband also, and he praiseth her." There is no fame in the world equal to this; nor is there a note in music half so delightful, as the respectful language with which a grateful son or daughter perpetuates the memory of a sensible and affectionate mother. "It is high time to awake from this servility—to study our own character—to examine the age of our country—and to adopt manners in every thing, that shall be accommodated to our state of society, and to the forms of our government. In particular, it is incumbent upon us to make ornamental accomplishments yield to principles and knowledge, in the education of our women."

"A philosopher once said "let me make all the ballads of a country and I care not who makes its laws." He might with more propriety have said, let the ladies of a country be educated properly, and they will not only make and administer its laws, but form its manners and character. It would require a lively imagination to describe, or even to comprehend, the happiness of a country, where knowledge and virtue were generally diffused among the female sex. Our young men would then be restrained from vice by the terror of being banished from their company. The loud laugh, and the malignant smile, at the expense of innocence, or of personal infirmities—the seats of successful mimickry—and the low priced wit, which is borrowed from a misapplication of scripture phrases, would no more be considered as recommendations to the society of ladies. A double entendre, in their presence, would then exclude a gentleman for ever from the company of both sexes, and probably oblige him to seek an asylum from contempt, in a foreign country.—The influence of female education would be still more extensive and useful in domestic life. The obligations of gentleman to qualify themselves by knowledge and industry to discharge the duties of benevolence, would be increased by marriage; and the patriot—the hero—and the legislator, would find the sweetest reward of their toils, in the approbation and applause of their wives. Children would discover the marks of maternal prudence and wisdom in every station of life; for it has been remarked that there have been few great or good men who have not been blessed with wise and prudent mothers."

"Cyrus was taught to revere the gods, by his mother Mandane—Samuel was devoted to his prophetic office before he was born, by his mother Hannah—Constantine was rescued from paganism by his mother Constantia—and Edward the sixth inherited those great and excellent qualities, which made him the delight of the age in which he lived, from his mother, lady Jane Seymour. Many other instances might be mentioned, if necessary, from ancient and modern history, to establish the truth of this proposition. I am not enthusiastical upon the subject of education. In the ordinary course of human affairs, we shall probably too soon follow the footsteps of the nations of Europe in manners and vices. The first marks we shall perceive of our declension, will appear among our women. Their idleness, ignorance, and profligacy will be the harbingers of our ruin. Then will the character and performance of a buffoon on the theatre be the subject of more conversation and praise, than the patriot or the minister of the gospel;—then will our language and pronunciation be enfeebled and corrupted by a flood of French and Italian words;—then will the history of romantic amours, be preferred to the immortal writings of Addison, Hawkesworth, and Johnson;—then will our churches be neglected, and the name of the supreme being never be called upon, but in profane exclamations;—then will our Sabbaths be appropriated, only to feasts and concerts;—and then will begin all that train of domestic and political calamities—But, I forbear. The prospect is so painful, that I cannot help silently, imploring the great arbiter of human affairs, to interpose his almighty goodness, and to deliver us from these evils, that, at least one spot on the earth may be reserved as a monument of the effects of good education, in order to shew in some degree, what our species was, before the fall, and what it shall be, after its restoration.

"Thus, gentlemen, have I briefly finished what I proposed. If I am wrong in those opinions in which I have taken the liberty of departing from general and fashionable habits of thinking, I am sure you will discover, and pardon my mistakes.—But, if I am right, I am equally sure you will adopt my opinions; for to enlightened minds truth is alike acceptable, whether it comes from the lips of age, or the hand of antiquity; or whether it be obtruded by a person, who has no other claim to attention, than a desire of adding to the stock of human happiness."

THE INFLUENCE OF THE BIBLE UPON OUR GOVERNMENT.

We see no necessity why institutions so excellent as ours, should cease to bless the land we inhabit. We have no dangers to fear, but those which arise from the turbulent passions of our citizens. Let these be restrained by enlighted, active piety, and we shall prosper securely. It is not by multiplying our laws, or by scattering the officers of punishment, or by spreading the terrors of executions. It is not by building fleets, or raising forts, or multiplying armories, that we are look principally for safety; but it is by raising the character of our citizens, in enlightening their minds, and improving their hearts—it is by diffusing the light and power of the gospel.—There is no system to make men wise, and virtuous, and contented, from proper motives, but that of of christianity. Its principles are are adapted to men in every condition, and its restraints are powerful. Its motives are pure, elevated, and of saving tendency. The heart is the proper object of legislative control. This, human laws cannot reach; but the gospel purifies and governs it: it begins at the fountain of action, and cleanses it. All human governments are defective—they can take cognizance of nothing but external acts. The insufficiency of human laws is proved by the daily operations of society, and the experience of every age. Secret crimes they cannot punish. Many of the most daring atrocities, for want of testimony, or through the imperfect administration of justice, pass with impunity. Ingratitude, want of charity, lying, drunkenness, and many other crimes which strike at the very foundation of private happiness, and public prosperity, are rarely considered criminal by human laws. But the laws of God are subject to no such imperfection.—They cover the whole course of human action, reach every case, punish every sin, and reward every virtue. God, himself, executes his laws; he witnesses every crime; his authority is supreme; his power almighty; his wisdom infallible, and his justice inflexible. All that human laws can do, is to restrain and punish sin: for them to reward obedience, is impossible. Neither can they arrest the propensity to crimes; but the Bible involves all moral obligation; it punishes sin, and rewards obedience, fully and perfectly. Not only so, but the principles of rebellion are removed, evil passions subdued, new principles given, and new objects of enjoyment; so that we may safely assert, that the sanctions of religion compose the foundation of every good government.

Christianity is endowed with might, armed with power, fortified by truth, and supported by Jehovah. It does more to make men good members of society, than all the prisons and halters in the land. He that fears God, will honour and obey the proper rulers, in the exercise of their lawful authority. He will give tribute to whom its due, and strive to promote the peace of society.—The religion of Christ lays so great stress upon relative duties, that a failure to perform them is made the infallible evidence, that we are not under its influence.

Let but the rulers and those who are governed, become subjects of the Prince of Peace; let the rich and the poor, feel that they are pilgrims and strangers upon the earth—members of the same family, and heirs of the same kingdom; let the sanctuaries of the Lord be raised throughout our borders, and be attended by all our population; then faction will be unknown, injustice, falsehood, oppression, murder, and disloyalty will cease, and men will shew forth their dignity and happiness by loving God, and loving each other. "Then peace shall be within our borders, and prosperity within our gates."

It is by sending the means of grace among all our population, that they are to be disarmed of a turbulent spirit, and made peaceful and useful citizens. It is by giving the blessings of the Bible to every hamlet, and to every cottage, that the land of our endearments is to be filled with

industry, righteousness, and love.—Ignorance is not the best guard in politics, no more than in religion. It is the prop of tyranny and the prelude to slavery. Light is the guide to liberty. Virtue is the only stay to independence. Moral distinctions are permanent. Talents, wealth, and power, may all become the instruments of despotism—but the virtuous habits, and sanctified affections of the people, raise them above the intrigue and power of demagogues. Cities and castles may be torn down; but the good principles of men, nothing can destroy. Pull down the virtues of christianity in our country, and what will remain to delight the eye, and animate the hopes of the true republican? Tear away the restraints of piety from the hearts of the people, and what will be left to bind society together, and defend the rights of its members? Assuredly our country has nothing to hope from those who would delight in seeing our sanctuaries torn down, our bibles burnt, the institutions of our God abolished, and our streets filled with dissipation. Should the whirlpool of anarchy be ever raised in our nation, these are the men who would crowd to its centre, and exult in its devastations. Those who are unjust to God, are not the benefactors of men. The enemies of purity are not the supporters of righteousness. It is to those who regard Christ as their leader, purity of character their great aim, the Bible their charter of rights, and the kingdom of heaven the scene of their rewards, that we are to look as the best guardians of liberty, and the most constant, peaceful, and faithful supporters of law, justice, and virtue.

Nothing can be more unfounded, than the suspicion, that vital godliness is hostile to political freedom. The social interests, and immortal concerns of men are united; and those who from proper motives are led to perform christian duties, will regard civil obligations. A despotic government may subsist without the Bible, but a republic cannot. Tyrants may depend upon force, but freemen must look to the strength of moral principle. This must sustain every republican administration.—And this controling and sustaining principle, has no permanent basis but the BIBLE.

A WORD TO FEMALES.

It is not the smiles of a pretty face, nor the tint of thy complexion, nor the beauty and symmetry of thy person, nor yet the costly robes and decorations that compose thy artificial beauty; no—nor that enchanting glance, which thou dartest with such lustre on the man thou deemest worthy thy affection. It is thy pleasing deportment—thy chaste conversation—thy sensibility and purity of the thoughts—thy affable and open disposition—thy sympathising with those in adversity—comforting the afflicted—relieving the distressed—and above all, that humility of soul, that unfeigned and perfect regard of the precepts of Christianity. These virtues constitute thy loveliness. Adorned but with those of nature and simplicity, they will shine like the refulgent sun, and display to man that the loveliness of thy person is not to be found in the tinsel ornaments of thy body, but in the reflection of the recitude and serenity of a well spent life, that soars above the transient vanities of this world. And when thy days are ended here upon earth, thy happy spirit shall wait to the regions of eternal bliss.

From the Visitor and Telegraph

MESSRS. EDITORS,—It is a dark cloudy, wet day, and I know not how to spend it better than by giving you some of my lonesome

REFLECTIONS.

The first, that occurs to me, regards our minister, an excellent man; but at the same time, a *man*. Last Sabbath there were two strange ministers at our church, and our minister sat down among the people. But he would not look up, he kept his face hid as much as he could—once, indeed, I did see his eyebrows and forehead, and, from their appearance, I had little doubt, but that there would soon either be a snow storm or a thunder gust. The minister, who preached first, was a young man, of very good sense, and very great modesty. When he took his text, he glanced his eye over the congregation, and as soon as he saw Mr. ———, our pastor's position, his countenance fell! Every time he looked that way, I observed the same effect. The young man preached beautifully too—it was all about Christ crucified. I then thought that if I ever got an opportunity I would write to you, stating the case, and through you, asking our minister, how he would feel, if all his people should hide their heads as soon as he rose in the pulpit. "Be thou an example of the believers," in the manner of hearing, as well as "in word," &c. 1 Timothy iv. 12.

2dly. You know a man cannot well think about a preacher, without, at the same time, thinking about his wife, (if he have one.) And here, sir, let me bear my testimony against that foul slander, which is so common—that clergyman's wives are generally poor, vain or proud creatures. You remember how much public sympathy was excited in behalf of General Lafayette's son, on account of the delicacy of his situation—he did not know whether to act the part of Lafayette's son, or the part of a *Foreigner* on a visit; that is, he did not know which of these characters the people wished him to bear. Now, sir, this, is precisely the situation of a clergyman's wife. Indeed, I wonder that they get along half so well as they do. I know that my wife, when placed in so critical circumstances, does not behave any better—and she, I know, is as fine a woman, as ever sung lullaby.—These things, notwithstanding, I think our minister's wife might, in one or two things, be improved a little. I am a poor man, and always have been; and I cannot get the preacher's wife to call at my house; or, if she does, she says she is "in a great hurry—has an engagement—left house when she ought to have stand,"—or some such thing. Now, I don't want her to eat at my house, unless she wishes to do so, (though that would not hurt her, I suppose,) but I do want her to call and see us, and talk to us. She does not know that I pray for her every night and morning; and that my wife and little children pray for her and her little children too—and we love to do it;—indeed, I am afraid she does not pray as *much* for *us*, or she would come to see us oftener. There is Jo. Clark, a very mean man, and poor too, that lives close by me—I know he is mean, but still I pray for him every day; and I know that when I pray very *earnestly* for him, I always want to go and see him, and give him a tract, and try to find out whether my prayers are answered. But I dont judge her.—"To her own master she standeth or falleth."

3dly. I will say a word or two about our ministers children. He preached a sermon a few months ago on "training up children."—I remember he said we ought to keep our children out of bad company—but he lets his son Tom go with a wicked young lawyer, who has already learned him to swear and to play cards. O! this makes me sorry. He also said in that sermon that we ought not to indulge our children in finery. But the very next Sabbath, (for I don't like that New England word, Sunday) his little Sally had on a silk dress, a fine Leghorn bonnet, with a monstrous heap of finery on it, and a brand new pair of Morocco shoes to walk through the mud in. Now, Mr. Editor, I am done. I would not have written at all, if it had not been that I love my minister—O! he is such a good man—he preached a delightful sermon last Sabbath on the 1st and 2d verses of the 32d Psalm. PYRO.

THE RETURNING CAPTIVE.

The captive who has been for many years detained in slavery, and has been redeemed through the kindness of friends, if a conveyance to his native country is offered, does not decline it, because there are difficulties connected with it. The voyage may be long, the seas may be infested by pirates, but home, sweet home has attractions sufficient to make him forget the tempests, reefs, and pirates; and though he may have to work his passage, he complains not; though it may be his lot to watch many sleepless hours on the ships's deck, yet he cheerfully sings of home, and looks over the blue waves by moonlight, and contemplates his native land that lies far beyond them. And if you should meet him just as he set sail, and tell him of the arduous labor he must perform before he reaches home, and advise him to tarry where he is, he would repel your advice in an instant. One thought of the domestic fire side sweeps all your arguments away. And shall we who have been redeemed by the precious blood of Christ from a worse bondage than Algerine slavery, shall we neglect to urge our way over the tempestuous seas of life to that sweet home in glory, because there are sufferings to be endured and laborious duties to be performed? The Spirit of God sits at the helm, and

"We to all our voyages will
Depend upon our steersman's skill."

Pirates cannot harm us while we continue in the ship. Never leave Zion's ship. O let us not complain, though tempests may arise and enemies oppose. "If the Lord be for us who can be against us?" The returning captive may find father and mother dead, and the family mansion in other hands; but we have every reason to believe that if we pursue our voyage, we shall find our heavenly mansion, our Father, and our friends. *Adv. & Journal.*

A mother taught to read by her son.—"With pleasure," says Mr. James Griffin, of Portesea, "I communicate to you a fact, which came under my notice a short time since, of a boy in my class. This lad I have observed for his attention to his teacher, and general steadiness at school. One Sabbath, after he had repeated his lesson to me, I asked him if he thought he had received any benefit from attending the school? He hesitated some time, and then answered, with a pleasing modesty, "If I have not, sir, one of my relatives has, for since I have belonged to the Sabbath school, I have got tickets enough to by a Testament, and I took it home, and taught my *mother* her *letters*, and now she can read any chapter in the Bible."

Poetry.

CHRIST IS ALL.

[By the late Rev. Samuel Pearce]

Other pleasures have I sought;
Tried the world a thousand times,
Peace pursued but found it not,
For I still retained my crimes.

Never could my heart be blessed,
Till from guilt I found it freed,
Jesus now has me released,
I in him am free indeed.

Saviour, bind me to thy cross,
Let thy word possess my heart;
All besides I count but loss,—
Christ and I will never part.

In his blood such peace I find,
In his love such joy is given,
He who is to Jesus joined
Finds on earth a little heaven.

AN INTERESTING SCENE.

Mr. Editor,—I was present at an ordination in the city of New-York, last fall. After the prelimary ceremonies, which on most occasions are peculiarly impressive, the Minister who gave the charge, addressed the candidate to the following effect.—

"*My Brother*—The obligations which you have now voluntarily assumed are rendered more solemnly binding by circumstances which have previously occured. The house in which you have been ordained to the holy ministry, and the place on which you have bowed the knee to be set apart to this most important and responsible work, by the laying on of hands of the Presbytery, is the very spot on which your pious parents stood to devote you to God in the ordinance of baptism; and on which you yourself stood, when you were licensed to preach the Everlasting Gospel; and I doubt not, but the spirit of your sainted Father, whose name is inscribed on yonder tablet, [pointing to his monument in the wall of the church] is now looking down with joy, to witness the answer to the prayer which he offered on the evening that you were devoted to God by baptism."

He then drew from his pocket, a paper containing an extract from the diary of his Father, of which the following is a copy.

Sabbath Evening, 14th April, 1805.

This afternoon, my dear infant son George, was baptized by Mr. Forrest. I hope I can say that with full purpose of heart, he was devoted to the Lord by both his dear mother and myself.—After sermon, Mr Forrest came home with us, and before he left us, sung the 45th Psalm, 3, 4, 5 and 16th verses; read the first chapter of Jeremiah, and prayed fervently for us, our infant son and other children.

O my God, thou hast seen my exercises this day; the strong simple faith I exercised on the promises which thou hast made me to fasten upon, for my dear infant son George, this day devoted to thee. Lord, honour this faith of thine own operation—let a blessing always attend the means of grace and instruction to this man child whom thou hast given us—open his understanding early to understand the Scriptures—affect his heart, even in infancy, to love the precious Saviour, and to adore his covenant Jehovah—Instruct his dear mother and me to instruct him—Direct to proper teachers; teach them to teach him, and bless their labours to him; fortify his young heart against the temptations, the false pleasures, the alluring vanities, the contaminating examples of an evil world—may he seek thee early and find thee—endow him richly with spiritual gifts; Give him the learning of this world, and the divine wisdom to use his learning and his abilities for the noblest of purposes, the illustration of thy love, thy will, thy grace to sinners of mankind Make him a faithful minister of Jesus Christ; *humble, holy*, and *self-denied* Give him a contented mind—a thankful heart—may he declare the whole counsel of God, and while he is faithful and sound in his doctrine, do thou grant him to be eloquent, animated and acceptable. I ask all this, for thou art able to grant all I can ask. I ask it now, young as he is, knowing that thou art God. Life is thy gift; life spiritual and divine is thy work in the soul of man All the gifts and graces of the Holy Spirit are thine to bestow—power to make the preacher's word successful, is of God. Thou canst guide through life, conduct through death, and minister an abundant entrance into glory. To whom then can I go! To whom would I go? My God, unto thee, and to thee alone. Hear my supplications this day—behold the promises. I have taken Isaiah xliv. 3, 4, and 5th verses, lxv. 23 and 24th, lix. and 21st. Jeremiah 1st, 4, 5, 6, 7, 8, 9 and 12th verses. 1 Samuel, i. 27 and 28, ii. and 4th Luke, v. 10 and 11th verses. John xiv 12, 13, 14, 15, 16, 17 and 23d. Ezekiel. xxxiv. 27th, and 1st Samuel, 1st and 23d. Only the Lord establish his word" Amen!!

Then follows a Hymn written Sabbath, the 20th Nov. 1796, on the day when Jessy Graham was baptized and three verses added on the day George was baptized.

Now be the Saviour's cleansing blood
Effectually applied;
And by the Holy Ghost renew'd
His soul be sanctified.

Him as thy herald, Lord, prepare
To preach redeeming love;
That full of faith and zeal and prayer
He may thy servant prove.

Here may he humbly walk with God,
And feed Christ's precious sheep;
And blest by thee, throughout life's road,
In Jesus fall asleep.

"I will not let thee go except thou bless me."

Hallelujah! Praise ye God!!!

Ch. Obs.

AMERICAN BIBLE SOCIETY.

To the Editors of the New York Observer.

In your last paper, you say that the American Bible Society has *thirteen* presses employed. As I am somewhat connected with the management of that Society, I would inform you that it has *fifteen* presses in operation; and is within a few days to have *four* additional power presses, worked by steam, and equal to eight common hand presses. In the course of next summer (just as soon as they can be made) it is to have four more power presses; so that there will then be, in all, what is equal to thirty or thirty-one hand presses, or double its present number.

While, therefore, this unparalleled call for Bibles is now made, a call greater just at *this moment* than can be fully met, the Society will soon be in a way to satisfy the demands of all Auxiliaries, and to go forward with its sacred distributions far beyond its present sphere of operations.—So many Auxiliaries, awaking on a sudden, out of a *ten years' slumber*, and calling for the bread of Life, presses the Society beyond measure; yet the Managers rejoice and would give God thanks for the pressure.

Let the Auxiliaries go *first* and explore their wants, as has been done in West Chester and Greene Counties, N Y and let Branch Societies be formed in each town according to the plan given in the last No. of the Monthly Extracts; and the wants of all will soon be supplied effectually, and a system left, which will carry forward the Bible cause in years to come. In a population growing and shining like ours, it will avail comparatively little to throw a Bible into every dwelling to day unless you have some system for keeping up a supply hereafter. The National Society, too, in its enormous expenditures for paper, printing and binding, must have some sure, steady resources, and fixed channels, for its issues; or it can never go on successively in its great work of spreading the Bible through the world.

Let all the friends of the Bible cause look forward to *future* years, as well as the *present;* fully expecting that they have entered on a work which is never to end till the light of Revelation shines on every land, and all nations read in their own tongue the wonderful work of God.

A Life Member in New-York.

THE VALUE OF RICHES.

Learn then, O learn ye wealthy, the true value of riches! Learn it at the foot of Immanuel's cross. Learn it of him to whose words we have been attending; and who by that cross was crucified to the world, and the world to him. Were he now on earth and possessed of your wealth, to what end would he apply it? But the example is too bright for the imitation, and almost too dazzling even for the eye of this cool, calculating age Christianity, at least as she exists in our hearts, seem to feel, in common with men, the contracting influence of old age, and to have lost the sympathetic, compassionate order, which warmed her youthful bosom. O to see her once more in her pristine form, adorned with the beauty, and strong with the vigor of renovated youth; breathing that fervent benevolence which she inspired when she first descended from the bosom of Infinite Love; when, not wealth, but blood, was the price paid for the privilege of communicating her blessings to an ungrateful world, and when that price was paid by her disciples more cheerfully than a small portion of wealth is given now. Blessed be God, some symptoms of this desirable renovation begin to appear. Christianity, as it exists at the present day, resembles, in some faint degree, Christianity as it glowed in the breasts of Apostles & martyrs. But brethren, let us strive to make the resemblance more perfect. Let us convince mankind that our heaven born religion still glows with the ardor of youth, still breathes the angelic sentiment, *Glory to God in the highest; on earth, peace, and good will to men.* And let us never forget, that our approximation to the standard of primitive Christianity, must be estimated by the degree in which we make Christ, and his cause, all and in all, and manifest a readiness to do all things, to suffer all things, and to part with all things for his sake.—*National Preacher.*

DIFFERENCE BETWEEN THE POOR AND THE RICH.

A son sitting on the tomb of his father, who had left him a plentiful estate, observing a poor boy sitting on the grave of *his* deceased father, thus addressed him: "The tomb of my father is of marble; his epitaph is written in letters of gold; and the pavement round about is of Mosaic work—but how is *your* father's tomb constructed? Two bricks, one at the head, and the other at the feet, and a few handfuls of earth upon his body" The poor man's son answered: "Hold thy peace: at the Resurrection, ere thy father shall be able to remove the vast stone under which he lies buried, my father will have arrived in Paradise."

Devotion is retirement from the world to God alone. It is to withdraw from the avocations of sense, to employ our attention wholly upon him as upon an object actually present, to yield ourselves up to the influence of the divine presence, and to give full scope to the affections of gratitude, love, reverence trust and dependence, of which infinite power, wisdom and goodness, is the natural and only adequate object.—*Bishop Butler.*

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